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Between the Two Pillars of Gemini

*The Tibetan*

The Labours of Hercules

No. III. Gathering the Golden Apples  
of the Hesperides

*Alice A. Bailey*

The Full Moon of June, 1957

*Comdr. W. M. Wynne, U.S.N.*

The Release of Goodwill

*Elsa Cairns Williamson*

Time is a Slit (*Poem*)

*L. N. Herrington*

"The Love that Underlies the  
Happenings of the Time"

*Victor Fox*

Glory to God Down the Ages  
(*Extracts*)

*Compiled by Luia Forbes*

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FOSTER BAILEY, EDITOR

ANNE PIERCE, ASSOCIATE EDITOR

32nd Floor, 11 WEST 42nd STREET, NEW YORK 36, N.Y., U.S.A.  
and 38 BROADWATER DOWN, TUNBRIDGE WELLS, KENT, ENGLAND.

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## *Between the Two Pillars of Gemini*

The obviousness of the meaning of the two Words for this sign requires from me no elucidation. For the ordinary man the Word goes forth "Let instability do its work", but for the disciple the Word is uttered by the Soul itself: "I recognize my other self and in the waning of that self I grow and glow". Fluidity, recognition of duality, soul control! These are the keynotes of this sign . . .

★ ★ 57 ★ ★ ★

Apart from the importance of the influences of Gemini as the dominant power in the Mutable Cross, it is one of the paramount signs in that it is the major symbol of duality in the Zodiac. It is the constellation Gemini and its inherent second ray influence which control every one of the pairs of opposites in the Great Wheel.

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This sign controls esoterically the heart of our solar system and thus controls the pulsation of life which sustains all that is. Gemini is, therefore, connected with the heart of the Sun, just as Cancer is related to the physical Sun and Aquarius to the central spiritual Sun. . . . Gemini . . . is related to the etheric body; it is the custodian of conditioning energy, and the intermediary, as far as basic essentials are concerned, between soul and body. These are the two allied brothers.

★ ★ ★ ★ ★

When the dual forces of the cosmic brothers (Gemini) become the energy of the one who rides toward the light (Sagittarius) then the fourth becomes the fifth. Humanity, the link, becomes the Hierarchy, the bestower of all good. Then all the Sons of God rejoice.

*The Tibetan  
Esoteric Astrology.*



# *The Labours of Hercules*

By  
Alice A. Bailey

## *Labour III. Gathering*

### *The Golden Apples of the Hesperides*

(Gemini, May 21st-June 20th)

#### *The Myth*

The great Presiding One, within the Council Chamber of the Lord, had watched the labours of the son of man who is a Son of God. He and the Teacher saw the third great Gate, opening before the son of man, revealing a new chance to tread the Way. They noted how the Labourer arose and prepared to enter on his task.

"Send out the word to guard the Sacred Tree. Let Hercules unfold the power to search without discouragement, deception or a too great speed. Let perseverance now be called upon. He has done well so far." And thus the word went forth.

\* \* \*

Far in a distant country grew the Sacred Tree, the tree of wisdom, and on it grew the golden apples of the Hesperides. The fame of these sweet fruits had gone to distant lands, and all the sons of men who knew themselves to be likewise the sons of God, desired them. Hercules, too, knew of these fruits, and when the word went forth to seek for them he sought the Teacher, asking Him the way to go and find the Sacred Tree and pick the apples.

"Tell me the way, O Teacher of my soul. I seek the apples and I need them quickly for my use. Show me the quickest way and I will go!"

"Not so, my son", replied the Teacher, "the way is long. Two things alone I will confide to you, and then it is for you to prove the truth of what I say. Remember that the Sacred Tree is guarded well. Three maidens fair cherish the tree, protecting well its fruit. A dragon with one hundred heads protects the maidens and the tree. Guard thyself well from strength too great for thee, from wiles too subtle for thy comprehension. Watch well. The second thing that I would say to thee is that thy search will carry thee where five great tests will meet thee on the Way. Each will afford thee scope for



wisdom, understanding, skill and opportunity. Watch well. I fear, my son, that you will fail to recognize these points upon the Way. But time alone will show; God speed thee in thy search."

\* \* \*

42. With confidence, because success nor failure held for him a claim, Hercules went forth upon the Way, sure of himself, his wisdom and his strength. Through the third Gate he passed, going due north. Throughout the land he passed, seeking the Sacred Tree, but found it not. All men he met he questioned, but none could guide him on his way; none knew the place. Time passed, yet still he sought, wandering from place to place and returning oft upon his steps to the third Gate. Sad and discouraged, still he sought on every hand.

The Teacher, watching from afar, sent Nereus to see if he could aid. Time and again he came, in varying form and with differing words of truth, but Hercules responded not nor knew him for the messenger he was. Skilled though he was in speech and wise with the deep wisdom of a Son of God, Nereus failed, for Hercules was blind. He did not recognize the help so subtly proffered. Returned at length with sadness to the Teacher, Nereus spoke of failure.

"The first of the five lesser tests is passed," replied the Teacher, "and failure marks this stage. Let Hercules proceed."

Finding no Sacred Tree upon the northern way, Hercules turned towards the south and in the place of darkness continued with his search. At first he dreamed of quick success, but Antaeus, the serpent, met him on that way and wrestled with him, overcoming him at every point.

"He guards the tree," said Hercules, "this I was told, so near him must be the tree. I must break down his guard, and, thus destroying him, break down and pluck the fruit." Yet, wrestling with much strength, he conquered not.

"Where lies my fault?" said Hercules. "Why can Antaeus conquer me? E'en when an infant I destroyed a serpent in my cot. With my own hands I strangled it. Why fail I now?"

Wrestling again with all his might, he grasped the serpent with both hands, lifting it high in air, away from off the ground. And



lo! the deed was done: Antaeus vanquished spoke: "I come again in different guise at the eighth Gate. Prepare again to wrestle."

The Teacher, gazing from afar, saw all that happened, and to the great Presiding One Who sits within the Council Chamber of the Lord, he spoke, reporting on the deed. "The second test is passed. The danger is surmounted. Success at this point marks his way." And the great Presiding One replied: "Let him proceed."

\* \* \*

Happy and confident, Hercules went on, sure of himself and with new courage for the search. Now to the West he turned himself, and turning thus, he met disaster. He entered without thought upon the third great test and failure met him and for long delayed his steps.

43.

For there he met Busiris, the great arch-deceiver, son of the waters, of close kin to Poseidon. His is the work to bring delusion to the sons of men through words of seeming wisdom. He claims to know the truth and with quickness they believe. He speaks fair words saying: "I am the teacher. To me is given knowledge of the truth and of the Way. Hear me. Obey my words. Revere my *persona* and sacrifice for me. Accept the way of life through me. I know, but no one else. My truth is right. All other truth is wrong and false. Hark to my words; stay with me and be saved." And Hercules obeyed, and daily weakened on the early way [third test], seeking no further for the Sacred Tree. His strength was sapped. He loved, adored Busiris, and accepted all he said. Weaker from day to day he grew until there came a day when his loved teacher bound him to an altar and kept him bound throughout a year.

Suddenly one day, when struggling to be free, and slowly seeing Busiris for what he was, words spoken long ago by Nereus came to his mind; "Truth lies within yourself. There is a higher power and strength and wisdom in yourself. Turn inwards and there evoke the strength which is, the power which is the heritage of all the sons of men who are the Sons of God." Silent he lay a prisoner on the altar, bound to its corners four for one whole year. Then, with the strength which is the strength of all the Sons of God, he broke his bonds, seized the false teacher (who had seemed so wise) and bound him to the altar in his place. He spoke no word, but left him there to learn.



The watching Teacher, from afar, noted the moment of release, and turning to Nereus said : " The third great test is passed. You taught him how to meet it and in due time he profited. Let him go forward on the Way and learn the secret of success."

\* \* \*

Chastened, yet full of questioning relief, Hercules continued with his search and wandered far. The year, spent prone upon the altar, had taught him much. He went with greater wisdom on his Way.

Sudden, he halted in his steps. A cry of deep distress smote on his ear. Some circling vultures, o'er a distant rock, caught his attention; then again the cry broke forth. Should he proceed upon his way or should he seek the one who seemed in need and thus retard his steps? He pondered on the problem of delay; a year had now been lost; he felt the need for haste. Again a cry broke forth and Hercules, with rapid steps, sped to his brother's help. He found Prometheus chained upon a rock, suffering dire agonies of pain, caused by the vultures, plucking at his liver, thus slowly killing him. He broke the binding chain and freed Prometheus, chasing the vultures to their distant lair, and tending the sick man until he had recovered from his wounds. Then, with much loss of time, again started to make his way.

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The Teacher, watching from afar, spoke to his seeking pupil these clear words, the first words spoken to him since he entered on his search. " The fourth stage on the way unto the Sacred Tree is passed. There has been no delay. The rule upon the chosen Path which hastens all success is : Learn to serve."

The Presiding One, within the Council Chamber of the Lord, remarked: " He has done well. Continue with the tests."

\* \* \*

Upon all ways the search went on, and north and south and east and west, the Sacred Tree was sought, but was not found. There came a day when (worn with fear and travelling), a rumour came to him from a passing pilgrim on the Way that near a distant mountain, the tree was to be found—the first true statement given him as yet. Therefore he turned his feet to the high mountains of the East and on a bright and sunny day, he saw the object of his search and hastened



then his steps. "Now I shall touch the Sacred Tree," he shouted in his joy, "surmount the guarding dragon; see the fair maidens of wide fame; and pluck the apples."

But again he was arrested by a sense of deep distress. Atlas confronted him, staggering 'neath the load of worlds upon his back. His face was lined with suffering; his limbs were bowed with pain; his eyes were closed with agony; he asked no help; he saw not Hercules but stood bowed down with pain—the weight of worlds. Hercules, trembling watched, and gauged the measure of the load and pain. He forgot about his search. The Sacred Tree and apples faded from his mind; he only sought to aid the giant and that without delay; forward he rushed and eagerly removed the load, lifting it off the shoulders of his brother on to his own back, shouldering the burden of the worlds himself. He closed his eyes, bracing himself with effort, and Lo! the load rolled off, and he stood free, and likewise Atlas.

Before him stood the giant and in his hand he held the golden apples, offering them, with love, to Hercules. The search was o'er.

The sisters three held still more golden apples, and pressed them likewise in his hands, and Aegle, that fair maid, who is the glory of the setting sun, said unto him, placing an apple in his hand, "The Way to us is always marked by service. Deeds of love are signposts on the Way." Then Erytheia, who keeps the gate which all must pass before they stand alone before the great Presiding One, gave him an apple and upon its side, inscribed in light, was writ the golden word of SERVICE. "Remember this," she said, "forget it not."

And lastly Hesperis came up, the wonder of the evening star, and said to him with clarity and love, "Go forth and serve, and tread the Way, from henceforth and for aye, of all world servers."

"Then I give back these apples for those who follow on," said Hercules, and returned from whence he came.

\* 45 \*

Before the Teacher then he stood and rendered due account of all that had transpired. To him the Teacher gave the word of cheer and then with pointing finger indicated the fourth Gate and said to him: "Pass through that Gate. Capture the doe and enter once again the Holy Place."

*The Tibetan*



## *The Nature of the Test*

We come now to the third labour, in the sign Gemini, concerning predominantly the active work of the aspirant on the physical plane as he comes to an understanding of himself. Before this active work becomes possible there must be a cycle of interior thought and mystical longing; the striving after the vision and a subjective process carried on perhaps for a very long time, before the man on the physical plane really begins the labour of unifying soul and body. This is the theme of this labour. It is in this physical plane achievement and in the work of gaining the Golden Apples of wisdom that the real test of the sincerity of the aspirant takes place. A longing to be good, a deep desire to ascertain the facts of the spiritual life, spasmodic efforts at self-discipline, at prayer and meditation, precede, almost inevitably, this real and steady effort.

The visionary must become a man of action: desire has to be carried forward into the world of completion, and herein lies the test in Gemini. The physical plane is the place where experience is gained and where the causes, initiated in the world of mental effort, must manifest and achieve objectivity. It is the place also where the mechanism of contact is developed, where, little by little, the five senses open up to the human being new fields of awareness and present to him fresh spheres for conquest and achievement. It is the place, therefore, where knowledge is gained, and where that knowledge must be transmuted into wisdom. Knowledge, we know, is the quest of sense, whilst wisdom is the omniscience or the synthetic knowledge of the soul. Without understanding, however, we perish, for understanding is the application of knowledge in the light of wisdom to the problems of life, and to the attainment of the goal. In this labour, Hercules is faced with the tremendous task of bringing together the two poles of his being and of coordinating, or at-one-ing, soul and body, so that duality gives place to unity and the pairs of opposites are blended.

### *The Symbols*

Eurystheus, having watched Hercules achieve mental control and then ride the bull of desire over into the Temple of the Soul, now sets him the task of fetching the Golden Apples from the Garden of the Hesperides. The apple has long figured in mythology and in symbolism. In the Garden of Eden, as we know, the serpent gave the apple to Eve and with the giving of that apple and with its acceptance came the knowledge of good and of evil. This is a symbolic method of



telling us the story of the appearance of mind and of how it began to function in that early creature which was neither animal nor strictly human. With the coming of mind came also the knowledge of duality, of the pull of the pairs of opposites, of the nature of the soul, which is good, and of the nature of the form, which is evil if it holds the soul and hinders it from full expression. It is not evil *per se*.

It is to be noted that in the Garden of Eden one single apple was given to the human being, the symbol of separateness, isolation. Hercules had to hunt for the Golden Apples in another garden, and in the Garden of the Hesperides the apples were the symbol of plurality, of synthesis, and of the many, nourished by the one Tree of Life.

Hercules was told only three facts: that there was a garden containing a Tree whereon grew the Golden Apples; that the Tree was guarded by the Hundred-Headed Serpent; that when he found it, he would find there these three beautiful maidens. But in what direction lay the garden, and how to find it, he was not told. This time he was not confined to the wild lands up and down which the Man-Eating Mares ravaged, nor was he confined to the little island of Crete. The whole planet had to be searched, and he went up and down from North to South and from East to West until at last he met Nereus who was skilled in all wisdom and in all forms of speech. He is called in some of the classics, "the Ancient of the Sea." He was not only wise, but very elusive, assuming many forms, and refused ever to give to Hercules a direct answer. Finally, he hinted as to the direction in which the apples should be sought, sending him on his way alone and somewhat discouraged, with only a vague idea as to what he would have to do and where he would have to go. All he knew was that he had to turn South,—a symbol of going back into the world, the opposite pole of spirit.

He had no sooner done so than he met the Serpent with whom he had to wrestle.\* In his search for the Golden Apples on the physical plane, Hercules has to conquer, as do all disciples, glamour and illusion in this search, for in the carrying forward of spiritual aspiration, the disciple is very apt to be taken in by astralism and lower psychism in one form or another. As Hercules wrestled with the Serpent, he found he could not overcome it until he discovered

\* Known in mythology also as the giant, Antaeus, the son of Poseidon, God of Waters, and Gea, the Earth. Hence when in touch with the Earth, his mother, he was invincible.



that it was only invincible as long as it was in contact with the earth. Just as soon as Hercules lifted the Serpent (Antaeus) high into the air, it became utterly weak and unable to defeat him.

Gemini is an air sign, a mutable or common sign. Glamour is ever changing, ever taking one form or another. It concerns appearance and not reality, and the earth stands for appearances.

Having vanquished the serpent that stood in his way, Hercules passed on in his search. His next encounter was with glamour in another form. Busiris, was a son of Poseidon, the God of the Waters, but his mother was a mere mortal. He claimed to be a great teacher. He was fluent in speech and captivating in what he said. He made great claims for himself, leading Hercules to believe that he could show him the way, that he could lead him out into the light, and that he was the custodian of truth. Hercules was completely deceived. Little by little he fell under the power and the spell of Busiris; little by little he yielded up his will and his mind and accepted him as his teacher and guide. Finally, when Busiris had Hercules entirely under his control, he bound him to the altar of sacrifice and forced him to forget Nereus. The myth tells that he eventually freed himself and resumed his search, binding Busiris to the altar whereon he himself had lain. Again we find discouragement, delay, failure and deceit characterizing this part of the test.

Still searching up and down, he finds Prometheus bound to a rock with the vultures tearing at his liver. The sight of his suffering was more than Hercules could bear and he turned aside from his search to release Prometheus, thus putting him in a position to drive away the vultures.

We come now to the crucial point of the labour and to that which constituted the real test. Hercules finds Atlas bearing the load of the world on his shoulders, and staggering under the weight of the task he had undertaken. Hercules is so overcome by the stupendous enterprise of Atlas and so concerned over his sufferings, as he seeks to carry the weight of the world, that he gives up his search for the Golden Apples. He forgets what he himself has set out to do and, in pity, he takes the load off the shoulders of Atlas and bears it himself. Then, we are told, in the wonderful consummation of the story, that Atlas, freed from his burden, goes to the Garden of the Hesperides, plucks the Golden Apples without any let or hindrance from the Hundred-Headed Serpent, with the enthusiastic help of the



48 three beautiful maidens, and brings the apples to Hercules, who now also stood free in spite of all the obstacles and hindrances, the deviations due to glamour and illusion. In spite of failures and the length of time it has taken him to arrive at wisdom, Hercules does get the Golden Apples. Note that the opposite or consummating sign to Gemini is that of Sagittarius, the Archer, who shoots straight and rides unhindered to the goal. No deviations, no failure! only a steady going forward.

### *The Field of the Labour*

Gemini has in it two stars called by the Greeks, Castor and Pollux, or the Twins. These personify two major groups of stars, the Seven Pleiades, and the Seven Stars of the Great Bear, which are the two constellations, in the North, around which our universe seems to revolve. One star represents each constellation. From the standpoint of esotericism, the great mystery of God incarnate in matter and the crucifixion of the Cosmic Christ upon the cross of matter, is tied up with the relationship (presumed from most ancient times to exist) between the stars of the Pleiades and those of the Great Bear. These two groups of stars represent God, the Macrocosm, whilst in Gemini, Castor and Pollux, were regarded as symbols of man, the microcosm. They were also called Apollo and Hercules,—Apollo meaning, the Ruler, the Sun God, and Hercules, “the one who comes to labour.” They represent, therefore, the two aspects of man’s nature, the soul and the personality, the spiritual man and the human being through which that spiritual entity is functioning: Christ incarnate in matter, God working through form.

Castor was regarded as mortal and Pollux as immortal. It is an interesting astronomical fact that the star Castor is waning in brilliancy and has not the light that it had several hundred years ago, whilst Pollux, the immortal brother is waxing in brightness and, eclipsing his brother, reminding one of the words of John the Baptist, spoken as he looked at the Christ, “He must increase, but I must decrease.” (*St. John, III, 30*) Thus we have a most significant constellation, because it holds always before the eyes of man the thought of the increasing potency of the spiritual life and the decreasing power of the personal self. The story of man’s growth to maturity and the history of the soul’s gradually increasing control are told for us in the constellation Gemini.

In the ancient Zodiac of Denderah, this sign is called “The Place of Him Who Cometh,” and the thought of an emerging



49—spiritual Being is held before us. It is represented by two figures, the one male, the other female,—one the positive spirit aspect and the other, the negative, matter aspect. The Coptic and the Hebrew names signify “united,” and this is the status of Hercules, the aspirant. He is soul and body unified. This was the problem to be wrestled with in the sign Gemini. The at-one-ment of the lower with the higher Self, of the mortal and the immortal aspects is the objective. It was this problem that created the devious and prolonged search that Hercules undertook, for, he was at length attentive to the voice of Nereus, the higher Self, but sometimes under the illusion and glamour of the lower self.

This duality which is emphasized in Gemini runs through a large number of the mythological stories. We meet the same brothers again in Romulus and Remus, for instance, and in Cain and Abel, one brother dying and the other living. We meet the astrological symbol for Gemini in the two Pillars of Masonry, and many believe that the Masonic tradition could, if we had the power to do so, be traced back to that period, ante-dating the Taurian age, when the sun was in Gemini, and to that great cycle in which the Lemurian race—the first strictly human race—came into being; where the mind aspect began to emerge, and the duality of mankind became a fact in nature.

The Lemurian race, was the third race, and this labour that Hercules symbolically undertook, is the third labour. The search upon which he was engaged was for the soul, and this has ever been the unrecognized search of the human being, until the time comes when he knows himself to be Hercules and starts to concentrate upon the search for the Golden Apples of Instruction and Wisdom. So we have in the Masonic tradition the search of the human family typified, the search for light, the search for unity, the search for divinity. And so the two Pillars, Boaz and Jachin, stand as the emblems of that duality.

In China, Castor and Pollux are spoken of as the two “Gods of the Door,” showing the tremendous power that the god of matter can assume, and also the potency of divinity.

Gemini is predominantly the sign of the intellect and it has a peculiarly vital effect in our Aryan race. In this race the mind faculty and the intellect have been steadily developed. Gemini, therefore, has influence in three departments, which concern them—



selves with human relations. First, it governs all education. It deals, therefore, with knowledge, with the sciences, and lays the foundation for wisdom. One educator has said that "the ultimate purpose of education is the acquiring of knowledge in order to receive the higher revelation. The unintelligent may receive it, but they cannot interpret it." In this labour, Hercules receives an outstanding revelation and in the five stages of his search his education is steadily carried forward.

The exoteric ruler of Gemini and of the first decanate is Mercury for, as Alan Leo tells us:

50 "Mercury in the outer world, signifies schools, colleges, and all places where teaching and learning go on, scientific and literary institutions . . . In consciousness, it signifies thought, understanding, reason, intelligence, intellect; the abstract kinds rather than the concrete, knowledge for its own sake . . . Its highest application seems to be what is called 'pure reason.' . . . In body, it governs the brain and nervous system, the tongue and organs of speech, the hands as instruments of intelligence." (*Alan Leo, Complete Dictionary of Astrology*, p. 163)

Gemini stands, secondly, for the relation between. It governs, therefore, language, intercourse or intercommunication and commerce. It is interesting to note that the United States and London are both governed by Gemini, that the English language is becoming predominantly the world tongue, that the greatest lines of ocean communication start from New York or London and that both these cities have been world markets and world centres of distribution. Mercury, the ruling planet of the sign, is the Interpreter, the Messenger of the Gods. It is worth noticing also in this connection how Hercules comes under the influence of two teachers, Nereus, the higher teacher, and Busiris, the lower, or psychic teacher, and thus we have again both the duality of Gemini and its mental quality emphasized.

When this sign is in evidence as it is now, being a powerful mutable sign, it inaugurates many changes; new ideas flood the world; new impulses make their presence felt; new and undeveloped lines of approach to spiritual truth emerge and many teachers will arise everywhere to help lead the race into a new state of spiritual awareness. Being an air sign, we find that the conquest of the air proceeds with speed and also a constant effort is made to unify and coordinate the many and varied aspects of human endeavour.



Venus is the esoteric ruler of Gemini and governs the second decanate, for Venus makes at-one, and through its influence the law of attraction and the bringing together of the polar opposites takes place. But all these changes and unifications naturally inaugurate a new state of awareness, a new state of being, and bring in a new age and a new world. Consequently new difficulties and problems arise and we find Saturn governing the last decanate, for Saturn is the planet of discipleship; the planet that brings about the difficulties, problems and tests that offer to the disciple immediate opportunity, and it is Saturn that opens the door into incarnation, and Saturn that opens the door on to the path of initiation. Mercury, the interpreter, and the illuminating intellect: Venus, the principle of attraction and of at-one-ment: and Saturn, the generator of opportunity—these three play their part in the life of the aspirant as he unifies higher and lower, passes through the five stages in this test, and visions the goal which ultimately he must achieve.

### *The Three Symbolic Constellations*

51 ~ The three constellations to be found in connection with this sign are Lepus, the Hare, Canis Major and Canis Minor, and in their interrelation and in their association with Hercules, the aspirant, the whole story of the human being is again most strikingly portrayed. In Canis Major we find Sirius, the Dog Star, called in many old books "the Leader of the entire Heavenly Host," for it is ten or twelve times brighter than any other star of the first magnitude. Sirius has always been associated with great heat, hence we have the phrase of "the dog days" in the middle of the summer, when the heat is supposed to be greatest. From the standpoint of the occultist, Sirius is of profound significance. "Our God is a consuming fire," and Sirius is the symbol of the universal Soul as well as of the individual soul. It is, therefore, esoterically considered, the star of initiation. In the language of symbology, there comes a moment, we are told, when a star blazes forth before the initiate, signifying his realization of his identity with the universal Soul, and this he suddenly glimpses through the medium of his own soul, his own star.

Canis Major is the immortal Hound of Heaven, that chases forever the Lesser Dog, the underdog, the man in physical incarnation. This chase has been immortalized for us by Francis Thompson in "The Hound of Heaven."



" I fled Him, down the nights and down the days;  
 I fled Him, down the arches of the years;  
 I fled Him, down the labyrinthine ways  
 Of my own mind; and in the mist of tears  
 I hid from Him, and under running laughter.  
     Up vistaed hopes I sped;  
     And shot, precipitated,  
 Adown Titanic glooms of chasmèd fears,  
     From those strong feet that followed, followed after."

In the Zodiac of Denderah, this star is called Apes, the head. We are told (in the Appendix, p. 1518, of the Companion Bible) that the brightest star in Canis Major is Sirius, the Prince, called in Persian, the Chieftain. There are three other stars in the same constellation one called " The Announcer " another the " Shining One," and the third, " The Glorious,"—all of them phrases emphasizing the magnificence of Canis Major and, esoterically, the wonder and the glory of the higher Self.

In Canis Minor, the " underdog," the same writing tells us that the name of the brightest star signifies, " Redeemer," that the next brightest is " the burden bearer," or " the one who bears for others," We have, therefore, in the significance of these two names, a portrayal of Hercules, as he works out his own salvation and as he bears the great burden of Atlas and learns the meaning of service.

52  
 Lepus, the Hare, associated with these two constellations, contains a star of the most intense crimson colour, almost like a drop of blood. Red is ever the symbol of desire for material things. In the Zodiac of Denderah, the name given is Bashti-beki, which means " falling confounded." Aratus, writing about 250 B.C., speaks of Lepus as being " chased eternally," and it is interesting to note that the Hebrew names of some of the stars found in this constellation signify " The Enemy of the Coming One," which is the meaning of the name of the brightest star, Arneb, whilst three other stars have names meaning " the mad," " the bound," " the deceiver." All these words are characteristic of the lower self chased eternally by the higher Self—The human Soul pursued by the Hound of Heaven.

As we look at the starry heavens at night and locate Sirius, the Dog Star, the story of our past, present and future is dramatically pictured. We have the story of our *past* in Lepus, the Hare, fleet of foot, deceived, mad, bound to the wheel of life, identified with the



matter aspect, and ever the enemy of "The Coming Prince." In Canis Minor, we have the story of the aspirant, of our *present* lot. Dwelling within us is the inner Ruler, the hidden divinity, the Redeemer. We go forth conquering and to conquer, but we have to do it as the burdened disciple, bearing for others and serving. In Canis Major we have portrayed our future and a consummation, glorious beyond all present realization. Were all religions and all scriptures of the world to be lost, and were there nothing left to us except the starry heavens, the story of the Zodiac and the significance of the names of the various stars found in the different constellations, we should be able to retrace the history of man, recover the knowledge of our goal and learn the mode of its achievement.

### *The Lesson of the Labour*

53. The whole of this story really signifies the lesson which is the first that all aspirants have to master, and one which it is impossible to learn until the tests in Aries and in Taurus have been undergone. Then, on the physical plane, in the field of the brain and in his waking consciousness, the disciple has to register contact with the soul and to recognize its qualities. He must no longer be the visionary mystic, but must add to the mystical achievement the occult knowledge of Reality. This is often forgotten by aspirants. They rest content with aspiration and with the vision of the heavenly goal. They have wrought out in the crucible of life an equipment that is characterized by sincerity, good desire, fine character, and they are conscious of purity of motive, a willingness to fulfil the requirements and the satisfaction that they have reached a certain status of development which entitles them to go on. But one thing still lacks: they have not, what might be called the Technique of the Presence; they have not arrived at a conscious contact with the Reality which it is their privilege and prerogative to possess. They believe in the fact of the soul, in the possibility of perfection, in the path which must be trodden, but belief has not yet been transmuted into knowledge of the spiritual realm and they know not how to make their goal! So they, as Hercules did, start on the five-fold search.

The first stage of that search is full of encouragement for them, had they been able to recognize the happening. Like Hercules, they meet Nereus the symbol of the higher Self, and, later on in the history of the disciple, he is the symbol of the teaching Master. When contacted, especially in the early stages of the search, the higher Self will manifest as a flash of illumination, and lo! it is gone;



as a sudden realization of truth, so elusive, so fleeting, that at first the disciple cannot grasp it; as a hint dropped into the consciousness in moments of one-pointed attention, when the mind is held steady and the emotions temporarily cease to control.

In the case of a more advanced disciple who has established contact with his soul and who, therefore, may be supposed to be ready for instruction from one of the great Teachers of the Race, it will be found that the Master works just as Nereus did. He cannot always be contacted, and only occasionally does the disciple come into touch with Him. When he does, he need not expect congratulations upon his wonderful progress, nor will he find a careful elucidation of his problem, or a lengthy outline of the work that he should do. The Master will give a hint and disappear. He will make a suggestion and will say no more. It is for the disciple to act upon the hint as best he may and to follow up the suggestion should he deem it wise.

Many well-meaning occultists would lead one to believe that the Masters of the Wisdom take in them a personal interest, that the overburdened Guides of the Race have no better occupation than to tell them personally how to live, how to solve their problems and how, in detail, to guide their undertakings. I would like here to go on record as protesting against any such belittling of the work of the Great Ones. The reasons that Nereus, the Master, is elusive and gives but a flash of thought or of momentary attention to the aspirant, are two: First, the individual aspirant is of no personal interest to the Master until he has achieved the point in his evolution where he is so closely in touch with his soul that he becomes a magnetic server in the world. Then, and then only, will it profit the Master to throw him a thought, and to give him a hint. Then, as those hints are followed, He may give him more, but—and this is the point that must be emphasized—*only in connection with the work that he has to do in the field of world service.* Aspirants need to remember that they only become Masters by mastering, and that we are taught to be Masters and are brought to the position of membership in the band of World Servers through the efforts of our own soul. That soul is a divine Son of God, omniscient and omnipotent. As the immortal twin increases in power and brilliance, that of the mortal brother decreases.

Secondly, the physical bodies of the aspirants are in no condition to stand the greatly heightened vibration of One Who has achieved. Their bodies would be shattered and the brain overstrained if one of



the Masters made constant contact with a disciple before he had even learned to know Nereus as the symbol of his own higher Self. When by our own efforts we are beginning to live as souls, and when by our own self-initiated endeavour we are learning to serve and be channels of spiritual energy, then we shall know Nereus more intimately, and then, almost inevitably, our knowledge of the work that the Great Ones have to do will be so vital and so real that we will forego our own desire for contact and seek only to lift the burden that They carry.

At the beginning of his search, Hercules met Nereus, but was not impressed and so wandered elsewhere, furiously seeking the satisfaction of his aspiration. At the close of his search he meets Atlas, bearing the burden of the world, and so impressed is he with the weight of that responsibility and the load that Atlas, the great Master, is carrying, that he forgets all about the goal and his search for the Golden Apples and endeavours to lift the burden off the shoulders of Atlas. When aspirants in the religious field and in the Church, in the Theosophical field, in the Rosicrucian field, and in the many groups to which they gravitate, have learned to forget themselves in service and to lose sight of their spiritual selfishness by helping humanity, there will be a much more rapid gathering in of initiates through the portal on to the Path that leads from darkness to the Light, and from the unreal to the Real. One of the Great Ones has said that "there are persons, who, without ever having any external sign of selfishness, are intensely selfish in their inner spiritual aspiration." (p. 360, *The Mahatma Letters to A. P. Sinnett*.) And later he holds out before us a stupendous ideal which cuts at the root of spiritual selfishness: "In our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit . . .".

Hercules, the disciple, has known the touch of the higher Self, but he did not know enough to stay with Nereus. So he turns South, or back into the world. He has had his high moment, when he transcended his brain consciousness and held converse with his soul. But this does not last, and he drops back into the brain consciousness and enters upon another experience. He has to wrestle with Antaeus, the Serpent (or Giant). But this time it is the serpent of astral glamour and not primarily the serpent of desire. It is with the glammers of lower psychism that he has to wrestle, and these seem, in the early stages, to attract inevitably the interest of



aspirants. Any teacher who has worked with those who are seeking the Way, knows the glamour under which they can so easily fall. According to the temperament of the aspirant so will be the glamour. Some get side-tracked by spiritualistic phenomena. In the endeavour to penetrate within the veil, they become engrossed with the lower side of spiritualism and pass much time in the séance room studying over and over again the same old phenomena of materialization, spirit communication and manifestations. I make here no reference to the truly scientific investigations of those who go deeply into this research and who are equipped so to do. I refer to the ignorant participation in certain types of séance room work. This intrigues the average man or woman and puts them at the mercy of the equally ignorant medium or the charlatan, for they are unequipped to verify in any way that which they see and hear.

The serpent may take the form of the more common aspects of psychic phenomena. The aspirant becomes interested in automatic writing, or he learns to sit and listen to "voices," he becomes astrally clairvoyant or clairaudient, and adds to the confusion of the physical plane and his own particular environment, the still greater confusion of the psychic plane, and so falls into the snares and pitfalls of astralism. He becomes negative, because he is all the time trying to hear or see that which is not physical. Because we share with cats and dogs the capacity to be clairvoyant and clairaudient, in due time we shall surely see or hear, if not in truth, yet through the power of that creative faculty which we all possess, a creative imagination. But in some form or another, the aspirant who has left Nereus will meet the serpent and will have to wrestle with him. As the myth states, for a long time Hercules could not conquer, but when he lifted the serpent high up into the air, he prevailed.

There is a great truth underlying this symbolism. The air has always been regarded as the symbol or the element related to the Christ plane, called in the Theosophical terminology and in the East, the Buddhic Plane. The astral plane is the distorted reflection of the Buddhic Plane and it is only when we carry glamour up into the clear light of the Christ Soul that we shall see truth as it is, and become invincible. Most solemnly, therefore, I would urge upon all aspirants to forego all interest in psychic phenomena and to shut out as steadily as they can the astral plane until they have developed the power to be intuitive and to interpret their intuitions through the medium of a well-developed, well-stocked, well-trained mind.



36. The next stage of the search of Hercules is equally applicable to humanity as a whole. He fell into the clutches of Busiris who claimed to be a great teacher. For a long period of time he kept Hercules in bondage. The world today is full of teachers, and like Busiris, they base their teaching upon portentous claims; they claim to be initiates, to be the custodians of truth, and to have a sure and certain way of development which must inevitably enable the aspirant to achieve. They bolster up their position by promises; they build up a strong personality relationship, and by utilizing the sincerity and the aspiration of the seeker after truth, they gather around themselves groups of men and women who innocently and sincerely believe the truth of the claims that they make, and bind them to the altar of sacrifice for a longer or a shorter period of time. The true initiate is known by his life and acts, he is too busy serving the race to find the time to interest people in himself, and he cannot make promises beyond saying to every aspirant: "These are the ancient rules, this is the way that all the Saints and Masters of the Wisdom have trod, this is the discipline to which you must subject yourself, and if you will but try and have endurance and patience, the goal will surely be yours."

But Hercules freed himself, and so do all sincere seekers, and having escaped from the world of psychic and pseudo-spiritual glamour, he began to serve. First he freed himself under the symbol of Prometheus, who signifies God incarnate, releasing him from the torture of the vultures of old. The solar plexus, the stomach and the liver are externalizations, if I might so express it, of the desire nature, and Hercules freed himself from the vultures of desire that had for so long tortured him. He gave up being selfish, and gave up satisfying himself. He had had two bitter lessons in this sign and *for this particular cycle* was relatively free. Prometheus, the God within, could go forward to the service of the world and to lifting the burden of Atlas.

After the sacrifice comes the reward, and Hercules receives his great surprise after freeing both Prometheus and Atlas. Having given up his search in order to help the world, Atlas went for him to the Garden and handed to him the Golden Apples, bringing him in touch with the three beautiful maidens, the three aspects of his soul.

At the beginning of this labour he contacts his soul as Nereus, at the close of this labour, having overcome much glamour, he achieves a greatly increased vision of his soul and sees it in its three



aspects, each one holding in it the potency of the three principles of divinity. Aegle symbolizes the glory of the life and the splendour of the setting sun—the magnificence of manifestation on the physical plane. She gave an apple to Hercules saying “The way to us is ever through deeds of love.” Erytheia, keeps the gate—the Soul—which is ever opened by Love-Wisdom and she gives to Hercules an apple marked with the golden word SERVICE. Hesperis, the evening star, the star of initiation, typifies the Will. She said to Hercules, “Tread the Way.” Body, Soul and Spirit; Intelligence, Love and Will, visioned and contacted by the selfless aspirant through *Service*.

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## ***The Full Moon of June, 1957***

***By***

***Comdr. W. M. Wynne, U.S.N.***

A word or two in retrospect is in order on the matter of the full moon of December, 1956, as reported in THE BEACON. After I completed the charts of that December full moon, I left them on my desk for review from time to time and to hold them until I was reasonably sure about them, for they told of war. Three days after I released them war broke out between Israel and Egypt on the one hand and between Egypt and Britain-France on the other.

The matter of those hostilities is now history. About the article I have one comment to make. It is an old one, best known to biblical students, namely; that when an event is destined to happen, but takes place in advance of the time, evil “forces” are trying to forestall it. I do not offer this as an explanation of what took place yet it is not without value.

Certain it is that the British-French assault on Port Said was premature and has proved abortive. Looking back at it, even a tyro in international politics is astonished at the lack of judgment displayed. The only value that remains over from it, from the British-French standpoint, is the rapprochement of the two countries. At long last they have drawn together. Queen Elizabeth has been taken to the heart of the people of Paris and before Uranus is out of Leo in the 1960's the two countries may be one nation, as Winston Churchill and others have plainly stated. Do not overlook such things as this: viz. the second largest French-speaking city, is not in France or in Europe.



But to turn to our subject: At Washington the full moon has just set, or we may say, the sun rose, about a half-hour before. The time is 5.02 a.m., E.S.T., Wednesday, June 12, 1957. It is not a war map here; neither is it a war map anywhere. Angular are the sun and moon and also Pluto is on the nadir. The latter puts domestic matters on trial in the United States. This has already begun: witness the discontinuance of some services by the Post Office and the withdrawal from business by certain big publishing firms. However, Jupiter in Virgo brings hierarchical, if unseen, aid in dealing with this crisis in education and the service of information.

The risen sun shows honors and political fortune thrust upon America. The moon, in the very degree which rose at the birth of Gautama Buddha, gives us a vivid picture of the causes in this interesting horoscope. There are not a few people in the world (and many here) who will before long have to face a crisis in the material world, from which the only way out is by the pathway of renunciation. The presence of one of the Exalted Ones is not only wonderful but has dangers surrounding it.

The degree held by the full moon is  $21^{\circ}$  Sagittarius  $9' 28''$ . Nearby is the  $22^{\circ}$  where the influence comes in from the centre of our Milky Way galaxy. The centre or nucleus can not be seen by telescopes on account of the cosmic obscurity lying between us and the nucleus. Astronomers estimate the centre to lie in longitude between  $22^{\circ}$  and  $25^{\circ}$  Sagittarius.

The influence of this center brings either miracles or treachery. In the Sabian symbology the influence of the centre does not appear, but we have for  $22^{\circ}$  Sagittarius this easily understood symbol. *A Chinese laundry*: "A richness of living comes from a concentration on goals with remote reward, and from an association in spirit with souls of very high achievement. Here is imaginative self-sustainment through unremitting hard labour. The keyword is *Seclusion*. When positive, the degree is an unusual gift for maintaining poise and self-perspective in every unfamiliar or alien situation, and when negative, unnecessary acceptance of self-inferiority."

In other words, the present is a good time to clean up things. Hence the necessity for the United States to pay more attention to domestic affairs. Also the necessity for Great Britain to put her economic house in more realistic order and the necessity for France to compensate for wishy-washy deputies by honest-to-goodness royalty.



At London the time will be 10.02 a.m. There the rising Pluto brings trials to the nation and to the young queen in particular.\* These trials will continue on and off until 1965 when the conjunction of Uranus with Pluto will dispel them for good. The hierarchical Jupiter, which in the case of the United States brings aid in domestic matters, here gives aid in financial affairs. The position of the full moon brings sexual licence, which is a passing phase, and un-British, if negative; but if positive, a long-sought opportunity by British women to assert themselves in a much needed direction. Note please, that the moon is the esoteric ruler of both 1st and 2nd houses. (Personality and friendship).

At Moscow the last degree of Virgo rises whereas at London it is  $2^{\circ}$  Virgo  $32'$  which rises. This monastic degree rising at Moscow is a curiosity and shows that the direction of the Russian nation is for the time being in the hands of certain monastics, be they good or otherwise.

The hierarchical Jupiter is in square, or "cutting" aspect, with both sun and moon in all charts of this full moon. Here, at Moscow, Jupiter is in the 12th house and preserves the integrity of the Russian nation in the years which will come. The lunar position shows the people really opposed to their government; and because  $28^{\circ} 1/2$  Gemini is on the midheaven, there probably will be a drastic change in the government in one and a half years. Yet we should not assume that because there will be a change that all will be well with the population for there might be a worse government—from the western standpoint—than the present one. The lunar position at Moscow shows, as I have hinted, either miracles or treachery. We are used to hearing of treachery from the Kremlin; could we not learn about miracles for a change?

Perhaps this is the miracle lying behind the revelation to the three children at Fatima!† Who knows? At any rate the time limit lies this side of 1960, according to this vision.

\* *The sign Virgo arose at the coronation. Pluto has now entered that sign and brings trials both to the Queen personally and to the government, but they are of a nature that can be overcome by effort.*

† *The Virgin appeared to three children in Fatima, Portugal, weeping over the suffering of the world, and especially that caused by Russia. In the revelation it was imparted that prayer for the conversion of Russia might be successful. However, it would have to be before 1961. W.M.W.*



## *The Release of Goodwill*

By  
*Elsa Cairns Williamson*

Goodwill is a common human quality, as the Tibetan has pointed out. The problem is not to inculcate goodwill so much as to use the goodwill which already exists—to render it available, as a force, for spiritual purposes, which is to say for the raising of the *quality* of humanity and of human life everywhere.

It is usual to discuss goodwill together with the development of right human relations. Goodwill does of course encourage and lead to right human relations. But much goodwill is held back from expression, or held up in a merely latent state, through lack of right orientation towards, not individuals or even groups of individuals, but to the whole of life, and this because of a lack of *mental* understanding.

Goodwill, as felt by the average individual, is mainly a matter of right feelings and sentiments. Often it is also a matter of sound physical health. For at the stage humanity has now reached it is a natural development of the herd instinct manifesting as concern for the welfare of the community, and of the parental instincts manifesting as concern for the welfare of all the sons and daughters of men everywhere.

What then is meant when it is said that goodwill may be held back or held up through lack of mental understanding and a lack of right orientation to life as a whole? Why should what we might call "cosmic orientation" have anything to do with the expression of a natural human quality?

We know how, in the case of an individual, deep mental and emotional conflicts may sap energy to such an extent that the individual never becomes able to "put his whole heart" into anything. He also cannot ever give fully of himself to another, or to any project, because always at the back of his mind, whether he knows it consciously or not, there are discords nagging urgently to be pacified or resolved. We know of all this largely through the investigations first carried out by the psycho-analysts in dealing with cases of neurosis and psychosis. But a fact which is becoming increasingly clear today is that with a great many apparently quite normal and



healthy people there are *spiritual* conflicts always present at more or less submerged levels of the psyche which are concerned with such basic matters as the meaning and purpose of life, the ordering of the universe, and whether life has indeed any meaning at all. This factor of "spiritual unrest" is relatively new as a widespread psychological condition, and can be attributed, fundamentally, to the "stirring of the Soul" which manifests in so many other ways too in our present day.

I write specially of this particular state of spiritual uncertainty and basic lack of mental orientation to life because it is a matter which is continually coming to my notice, and the fact appears to be that it is quite as prevalent amongst people of marked goodwill and good feeling as it is with those who are more obviously disorientated and rudderless. It is really only when one gets into relatively deep conversation with "good" individuals that one comes to realise that with most of them their *thinking* about life comes to a stop at a comparatively shallow level. Within a certain circle of ideas they may be perfectly at home and seem to know their way about very well. But once the circumference of that circle is reached, and requires to be broken through, their thoughts become vague and nebulous. They appear to take it for granted that beyond the confines of their own accepted range of ideas, nothing *can* be known.

It would seem that right mental orientation of some kind is one of the most urgent and widespread needs that average human beings have today, and that the expression of goodwill, with consequent outcome of right human relations, will not be as full and free and whole-hearted as it could be until this mental lack has been satisfied and has become an established background or base for everything else. Emotion, to be channelled effectively into action, needs mental backing and the sanction of a sound framework of ideas to give it both impetus and justification.

It is easy to assume that the cause of this lack of mental orientation to life in people generally is the failure of the churches to preach a rational religion and to keep pace with human mental development. But whilst there is truth in that assumption, it really puts the cart before the horse. Men's minds are changing at a great pace under the influence of the incoming Aquarian Age and the passing of the Piscean Age. All the well-established churches, without exception, were founded during the Piscean Age and under Piscean influences. Their work has been essentially Piscean, designed



to serve man at the Piscean stage of development. In a real sense, therefore, it is quite unreasonable to attribute blame to them for *being* Piscean, since this is exactly what they were meant and intended to be! That which is needed now is a *transitional* "Church" or "body of believers" having an outlook suited to an age of transition between the Piscean and the Aquarian.

What does this mean? It has been forecast that when the Aquarian Age is fully here, the Schools of the Mysteries, or schools of initiation, will once more be established openly. When this is so, they will naturally become the fount from which all knowledge and teaching will filter out into human life, in forms suited to the general level of mental and spiritual unfoldment. But before this has become fact, during the intermediate state in which the old teachings that sufficed before no longer suffice, yet acceptable new teachings have not appeared or taken shape, there should surely be open *general* teachings made available which will join on to those of the past without too much dislocation of the old attitudes still deeply established in the general mind and yet which, at the same time, will lead on in the direction of the newer teachings to come, many of which, of course, are already known to students of Esotericism. Just how such a "bridging" religion should be presented, in popular form, is of course the problem. The point being made here is that one is *needed*.

But what exactly is the problem of the well-disposed man or woman in whom the active and full expression of goodwill is somehow "held up"?

Have we not all met these individuals? People of good intent who are for some reason half-hearted in everything they do, as though they were really thinking about something else all the time, and who seldom follow any line of interest or effort for long. Often they are people of indifferent health, or, conversely, they may be people of almost feverish activity who rush from one thing to another yet cannot be relied upon to carry anything through. And always, when they can be sincere, they confess to the same uncertain state of mind—that they do not know what life is "about" nor why they are alive at all. They are too intelligent to be able to accept the old simple "Church" ideas in their present outworn forms, yet they have nothing else. These people, moreover, are not all members of what we call the educated classes, they exist also much further down the social scale. For members of "the masses" are



now rapidly becoming thinking individuals in their own right, as the Aquarian influences begin to play upon them, and even children nowadays are expected to "think for themselves". Yet often, we imagine that people understand much more than they really do. Or, perhaps, we think that if individuals do not find their own way to certain ideas and teachings, it is because they are not "ready" for them.

But the speed at which humanity is evolving is something we can be in danger of overlooking if we cling too closely to old "esoteric" dictums and shibboleths about who is and who is not ready for the light that basic esoteric doctrines can throw upon everyday life and its meaning. Have not the Masters told us that even They have been surprised at the strides humanity has made in recent times? The whole race is now rushing forward into a new age at a pace in which time is being telescoped, as it were, and it may well be, that the very teenagers and "teddy-boys" who cause so much trouble in our cities through their irresponsibility and general lawlessness, are really crying out for the light that elementary esoteric teachings could give them. Who knows? And why should it not be so? If such basically esoteric ideas as reincarnation, karma, the existence of the Hierarchy, the fact of the soul, and of a life led after death between incarnations, have not been considered too "esoteric" to be taught openly to the illiterate masses in the East for centuries in the past, why should they be considered too "esoteric" for our own western "masses"? And who should teach such ideas to these "masses", simply and by easy stages, but intelligently, if not the students of Esotericism? Indeed—who else *could*?

Such is the vast possible field of service which reflection upon the problem of channelling goodwill into life-expression opens up. Much more could be written about it, naturally, but an outline will doubtless suffice as an introduction. Something, it is felt, ought to fill the vacant gap left by the decline in adequacy of Church teaching, and as quickly as possible. Something is needed which will explain life to the people, in terms they can understand and on lines that will tend to unite or integrate their "good" feelings with their mental understanding.

Let those who are able to write simply and clearly, or to speak publicly in popular terms, think and act. Above all, let none hold back from introducing esoteric concepts, when applicable, into ordinary conversation with others for fear that these will not be



understood or may even evoke ridicule. Response, it is believed, will be found in the most unlikely quarters—in domestic workers, in the man or woman who shares our table in cafe or restaurant, in children, in fellow workers at our place of business, in casual acquaintances of all kinds. Let it be remembered constantly that a need may exist just there which only someone having esoteric knowledge can satisfy.

To sum up: that *something* is lacking in "popular" western life (one does not attempt to speak for the East) which in some way confines the expression of the goodwill which undoubtedly does exist to merely local and personal matters, preventing it from being turned outward into national and international affairs and to life as a whole, seems to be clear when one surveys the modern scene from a wide viewpoint which takes in all classes of a community. We have reasoned here, from the analogy of individuals known personally, and from the analogy of patients suffering from neuroses due to submerged conflicts, that lack of mental orientation to the whole of life may be the distracting factor or impediment, and that this may be operating on a widespread scale, amongst all classes, owing to the Aquarian influences which are now causing everyone to think and to *need* to think. The suggestion is that until people in general have been given satisfying mental food in the form of elementary esoteric ideas, presented in terms they can understand, their feelings and thoughts will not be "at one" within them, their goodwill will not be freely released into active expression, backed by right thinking, and, we may add, the establishment of right human relations, *upon any large scale*, will continue to be an ideal upheld in deed and practice only by advanced members of the race.

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### *Time is a Slit*

There are no other days, no other years  
Of vagrant autumns or returning spring.  
Time is a slit through which a day appears  
To move, like every three dimensional thing.  
Obscure or clear, each day sets out alone  
To make for us a future, present, past—  
We travel from the unknown to the known  
And back into the unknown, known at last.

L. N. Herrington



## *"The Love which Underlies the Happenings of the Time"*

This is indeed a time when men's hearts are being tested to the utmost. Our courage and faith are being subjected to the battering waves of the storms with which all mankind are now beset. If there is smooth sailing in all of our affairs today, we may be sure that we are missing something, that life is passing us by, that we are not being subjected to the cleansing fires of the spirit.

There is no true individual that has an ounce of discipleship material in his make-up who is not being tested in one way or another. The fact is that today all individuals, in their personal and family relationships, all groups in every department, every race, every nation in their relationship and in their inter-relationship with the whole, are literally "under fire". Their dark, hidden and secret areas of unredeemed and unreleased segments of their lives are being subjected to the light of day. We are all being literally "turned inside out"; the topsoil is being dug under and the under-soil is being exposed to the sun, in order that the new life and warmth of the sun may impregnate and fertilize and bring to maturity the seeds and flowers of the new day.

We are undergoing a major awakening. We have had a long period of preparation. We have gained much experience. And yes, we have suffered much. If we have held, if we have stood steady in spite of everything, we may be sure that God is not unmindful or ungrateful.

The story of the return of the prodigal son can be applied to the whole world, to all mankind, in one degree or another. We have all "eaten of the husks", the lifeless, dry, meaningless, temporary and unsatisfying attachments to the material and separative things in the outer world. But we have become satiated; we have seen the light. The most encouraging thing is that so many of our brothers in all walks of human life are now "arising and are going to the Father".

The point of significance and of deep meaning for all of us who are consciously working at the effort to build the Antahkarana is this: When the son was yet a great way off, the Father saw him . . .



*and ran towards him.* What does this mean in terms of our work? When we begin to turn our eyes heavenward, when we work at the soul-infusion of the personality, and are beginning to project our threads of light toward the spiritual life, the Father (the Monad working through the instrumentality of the Triad) *will come toward us and meet us halfway.* The downward release of the spiritual threads of light and life are in proportion to our outer and lower effort on the part of the soul-infused personality. There is spiritual compensation of more enduring value for all those "outer husks" which we gladly are willing to part with and leave behind us.

Distressing as the foreground of our present-day human experience may be in all categories of relationships, we shall discover, when our burdens are finally lifted from us and we can begin to breathe a little more freely, that all sacrifices were not in vain, that "the treasures of heaven" were given to us in exchange for all the "temporal glory" we may have acquired.

The Christ is rapidly approaching, nay, is even "here now", if we would but see His Glory with our inner eyes. The measure of "His Coming", the rapidity of His revelation to the outer world is conditioned by our own sincerity of effort, selflessly applied and freely expressed.

If the world would throw off its shackles, if it would "give all" of itself in order to "BE all", then would the transformation take place almost immediately. But man has not yet learned to work in this manner. He must approach his problems step by step and one stage at a time.

There is no denying the fact that we have come a long way. The very fact that world conditions are so critical, means that we are closer to greater release than we realise. Our united group efforts during the three major and significant full moon periods should bring great release to all of us and life and light more abundantly to the whole world.

Victor Fox





## *Glory to God Down the Ages*

### *Extracts from World Scriptures and other Sources*

#### *India :*

Those who know the Power of God  
The Vast, hidden in the Bodies of all Creatures  
And alone—enveloping everything—  
They become immortal  
Some wise men speak of Nature  
Others of Time as the Cause of everything  
But it is the greatness of God by which this wheel is  
made to turn  
It is at His command that this Work, Creation unfolds  
itself  
He is the One God, hidden in all beings  
All pervading  
He is myself within the Heart  
Smaller than a corn of rice—smaller than a corn of barley  
Smaller than a mustard seed  
Smaller than a canary seed or the kernel of a canary seed  
He also is my Self within the heart  
Greater than the Earth  
Greater than the Sky  
Greater than the Heavens  
Greater than all these worlds.

★ ★ ★ ★ ★

#### *Egypt :*

Hail to thee Ra—in thy rising mine eyes adore thee—  
When thou crossest in Peace in the Boat of the Evening  
Thy rays rest upon my Body—  
The never resting Stars chant to thee  
O Living Lord—  
Hail to thee at thy Rising  
Hail to thee at thy Setting in Beauty  
Who hearest him that prays,  
Who comest at the Voice of him who utters Thy Name  
Thou givest Life to all that Thou hast made  
To Men—to Beasts,  
To all that flies and flutters—to all reptiles  
Make Thou Thy son to do what Thou desirest

*The Pharaoh Akhenaten's Song*



## China :

When Chuang Tze's wife died, Hui Tze went to condole. He found the widower sitting on the ground, singing, with his legs spread out at a right angle, and beating time on a bowl.

"To live with your wife," exclaimed Hui Tze, "and see your eldest son grow up to be a man, and then not to shed a tear over her corpse,—this would be bad enough. But to drum on a bowl, and sing; surely this is going too far."

"Not at all," replied Chuang Tze. "When she died, I could not help being affected by her death. Soon, however, I remembered that she had already existed in a previous state before birth, without form, or even substance; that while in that unconditioned condition, substance was added to spirit; that this substance then assumed form; and that the next stage was birth. And now, by virtue of a further change, she is dead, passing from one phase to another like the sequence of spring, summer, autumn, and winter. And while she is thus lying asleep in eternity, for me to go about weeping and wailing would be to proclaim myself ignorant of these natural laws. Therefore I refrain."

*Lao Tze : The Death of Chuang Tze's Wife*

*The Little Empress of the Chinese Pagodas.*

★ ★ ★ ★ ★

## The Hebrews :

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp, and the voice of a psalm.  
With trumpets and sound of cornet, make a joyful noise  
before the Lord, the King.

Let the sea roar, and the fulness thereof; the world and  
they that dwell therein.

Let the floods clap their hands: let the hills be joyful  
together before the Lord . . .

*King David—Psalm 98.*



## Greece :

Dear Zeus—at Thy ways I wonder  
For all that live adore Thee—  
The Power to Thee and the Glory all Mankind accord  
There is not a heart, not a thought but stands revealed  
    before Thee—  
There standeth no dominion to match with Thine  
    O Lord  
One is the Race of Gods and Men and yet though  
    Earth  
One common Mother brought them both to birth  
Man is a thing of nothing  
And Theirs the Eternal Sky in brazen strength for ever  
But in us too can lie  
Some God-like touch of heart or Soul  
Though day and night we wander  
    Powerless to descry  
When Fate hath drawn our Goal

Plato.

★ ★ ★ ★ ★

## Mediæval Christianity :

O Lord I beseech you just as it is You who make  
    Joy and Strength  
And give them to Men  
So let *Truth* spring out of the Earth  
And Justice look down from Heaven  
Let lights be made in the Firmament  
Let us break our bread with the hungry  
And bring into our own house the needy and the harbourless  
Let us clothe the naked and despise not those of our  
    own flesh—  
By the fruits that are born in our earth  
See how *good* it is  
Let our Light break forth as the morning  
And from that lower harvest of action, poor as it is  
May we wing upward to the Word of Life in the  
Delights of Contemplation  
And established in the Firmament of Thy Scriptures  
Shine like Lights in the World around.

St. Augustine.



## *Modern Man:*

The task before Modern Man is to learn to Be because Being—becoming a complete and united consciousness is the purpose of our existence and the only worthy purpose of self-consciousness — and when we Are we can Do.

All of us are individual Spirits, created to evolve into a common union. If we have made ourselves to grow so that we are advanced in some stages beyond the average we can directly influence those who *wish* to grow and who are feeling the natural need to grow in that upward direction.

The spirit and character which is already advanced in constant creativeness—in wide compassion—and unceasing illumination, knowing what life means, influences those among who it is, but also the influence *spreads* radioactively, telepathically and the limits of its force cannot be set because that on which it is drawing is itself illimitable.

*Being* therefore is all and *Doing* merely the symbol and sign of Being as body is the appearance of spirit.

Gerald Heard.



Evolution of Modern Man thus becomes a long drawn out process of Creation, in which the new for ever arises by slow and minute increments from the old or rather by way of the old.

The Great Society of the Universe leaves a place for the most humble, inanimate, inorganic structure, no less than for the crowning glory of the Great Soul.

This world is indeed the Valley of Soul Making—It is not only the upward path for the Soul but a very hard and flinty one.

The creative process is not in chaos and hopeless conflict. It is for ever mitigating the conflict through a higher system of controls. It is for ever evolving newer and higher Souls as the organs for a greater harmony, as in the plain egg of the nightingale sleeps the music of the moon.

General Smuts—Holism.

(Compiled by Luia Forbes)



# Day of World Invocation

June 12th, 1957

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The Full Moon of Gemini  
is  
The Festival of Christ and Humanity  
and  
The Festival of Goodwill

All over the world it will be observed as a Day of Invocation—  
a day on which those of all Faiths and all Nationalities join  
in using this Universal Prayer:

## THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Copies of *The Great Invocation* may be obtained from *World Goodwill*, 11 West 42nd Street, New York 36, N.Y., U.S.A., or  
38 Broadwater Down, Tunbridge Wells, Kent, England.



# A Basic Contribution to Esoteric Studies

## THE ANCIENT WISDOM IN MODERN DRESS

A "SECRET DOCTRINE" DIGEST. By ERNEST WOOD.

480 pp. Published by the Theosophical Publishing House, Adyar,  
Madras 20, India.

Sold by the Theosophical Press, Wheaton, Ill., U.S.A.

Price \$4.75 (16 cents postage in U.S.)

When in 1888 Helena Blavatsky wrote *The Secret Doctrine*, driving an opening wedge into the Western mind to admit the Light from the East, it was almost another world from that of 1957. The materialistic science of that day deserved her diatribes against it—science was at war with religion, and now science is quite "mystical", for ahead of religions it has proved that all is energy. There were many "blinds" for people were not ready for the full blaze of truth; there were many erudite eastern terms and moreover a mixture of nomenclatures. This digest by Ernest Wood, performs a much needed service and brings the teaching within the scope of the many who are now ready for it. Alice A. Bailey often said that she longed to find the time to mine the jewels of fundamental truth out of the slag and make them shine for everyone.

The chapter headings, seventeen in number, range from: In the Beginning; The Getting Ready of the Formative Forces of the Universe; The Formation of the Universe; Through the Composition of Nature; The Constitution of Man; and The Formless Life; to Symbolism Explained; four chapters on The Five and Future Races; and two chapters on "Combings from Science" and The Secret Doctrine Contrasted.

The following quotations seem of special interest: "... no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; ... it is dogma alone which has ever been killing primeval truth." (H.P.B.). And again: "No human born doctrine, no creed however sanctified by custom or antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only."

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